

The Eclectic Theosophist

FOLLOWING THE BLAVATSKY AND POINT LOMA TRADITION

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WHAT OF THE COMING YEAR ?

The last moments of the 1980's fall away. A new year is hurtling itself over the Janus-faced horizon, and the last decade of the 20th century is born. What will it bring to this little world struggling under the influences and forces strongly marked by the digit 9 ? H.P. Blavatsky says a lot about both 8s and 9s in articles she wrote a hundred years ago, and her warnings given then bear careful study today.

Recent events stirring in eastern Europe give promise of a saner world, but seem to call for a kind of balancing-act to assure wise continuance; while in areas south of the equator and other parts of the globe the days are torn by violent upheaval, and terrible conditions prevail. The Earth Being is in agitation seeking a way to 'health'. The signs thus point to a decade "fate"-full. Is it fair to ask: what part in the unrolling drama will the Theosophical Movement play ?

In "On The New Year's Morrow" (*Lucifer*, January 1890) H.P. Blavatsky salutes her readers with "A Happy New Year to All", but issues dire warning. The figure number 8 was dreaded by "All the Caesars and World-Potentates" because it

postulates the equality of all men...In the Eastern philosophy number eight symbolizes equality of units, order and symmetry in heaven, transformed into inequality and confusion on earth by selfishness, the great rebel against Nature's decrees. —(BCW XII,68)

The figure 8, she adds

if perfect as a cosmic number, it is likewise the symbol of the lower *Self*, the animal nature of men. Thus we augur ill for the unselfish portion of humanity from the present combination of the year-numbers. For the central figures 89 in the year 1890, are but a repetition of the two figures in the tail-end of 1889. And *nine* was a digit terribly dreaded by the ancients. With them it was a symbol of great changes, cosmic and social, and of versatility, in general; the sad emblem of the fragility of human things. Figure 9 represents the earth under the influence of an *evil principle*; the Kabalists holding, moreover, that it also symbolizes the act of reproduction and generation. That is to say that the year 1890 is preparing to reproduce all the evils of its parent 1889, and to generate plenty of its own. *Three times three* is the great symbol of corporization, or the materialization of spirit

according to Pythagoras—hence of gross matter. Evematerial extension, every circular line was represented by number 9, for the ancient philosophers had observed that, which the philosophicules of our age either fail to see, or else attribute to it no importance whatever.—(*Op. cit.* pp. 68-9)

And earlier, at the beginning of the 1880 decade, in "The Theory of Cycles" (July 1880 in the first volume of *The Theosophist*), she speaks further of

statistics of wars and of the periods (or cycles) of the appearance of great men...statistics of the periods of development and progress at large commercial centers; of the rise and fall of arts and sciences; of cataclysms, such as earthquakes, epidemics; of extraordinary cold and heat; cycles of revolutions, and of the rise and fall of empires, etc.; all these are subjected in turn to the analysis of the minutest mathematical calculations.... It is a sign of an irrepressible need in humanity to assure itself that there is a Power Paramount over matter; an occult and mysterious law which governs the world, and which we should rather study and closely watch, trying to adapt ourselves to it, than blindly deny, and break our heads against the rock of destiny....(BCW II, 418-19)

In her article "The Year is Dead, Long Live the Year— December 1888 and January 1889", HPB states that "in occultism the potency and signification of Numbers and Numerals lie in their right application." And continues:

A year ago, it was stated by the editors that 1888 was a dark combination of numbers; it has proved so since. Earthquakes and terrible volcanic eruptions, tidal waves and landslips, cyclones and fires, railway and maritime disasters followed each other in quick succession. Even in point of weather the whole of the past year was an insane year, an unhealthy and uncanny year, which shifted its seasons, played ducks and drakes with the calendar and laughed at the wiseacres who preside over the meteorological stations of the globe. Almost every nation was visited by some dire calamity.—(BCW X, 277).

And she lists them. Then puts the question to herself: what most would she ask for the Theosophical Society "in general, and its working members in particular ?":

We would suggest a supplication. Let us ask, Brethren, the Lord on High, the One and the SOLE (or *Sol*), that he should save us from the impudent distortion of our theosophical teachings.— (p.280)

And in explanation she adds:

The great evil of the whole thing is, not that the truths of Theosophy are adopted by these blind teachers, for we should gladly welcome any spread, by whatever means, of ideals so powerful to wean the world from its dire materialism—but that they are so interwoven with mis-statements and absurdities that the wheat cannot be winnowed from the chaff, and ridicule, if not worse, is brought to bear upon a movement which is begin-

ning to exercise an influence, incalculable in its promise of good, upon the tendency of modern thought. How shall men discern good from evil, when they find it in its close embrace ?...Though false coin is the best proof of the existence of genuine gold, yet, the false deceives the unwary..."—(*Op. cit.* p.282)

We learn then of what may be applicable even today a hundred years later:

Let no one mistake the importance and potency of numbers—as symbols. Everything in the Universe was framed according to the eternal proportions and combinations of numbers. 'God geometrizes', and numbers and numerals are the fundamental basis of all systems of mysticism, philosophy, and religion. The respective festivals of the year and their dates were all fixed according to the Sun—the 'father of all calendars' and of the Zodiac, or the Sun-God and the twelve great, but still minor gods; and they became subsequently sacred in the cycle of national and tribal religions.—(*BCW X*, p.277).

And then there is this:

In France, a meteorologist of Paris went to the trouble of compiling the statistics of the coldest seasons, and discovered, at the same time, that those years, which had the figure 9 in them, had been marked by the severest winters...—(*Op. cit.* p. 424)

In the last hundred years outward world conditions have suffered change and affliction, but what of inner worlds and the powers therein ? Despite what is so painfully prevalent today, yet may we feel hope and encouragement doing our duty. HPB, or rather the undying vibrant spirit of her inner being, seems alive and speaking to us as we read her words sent to the American Convention of April 27-28, 1890. "The new cycle", she then declared, "which has opened for Theosophy:

is already beginning to bear fruit. The progress made by the movement during the last year is more marked than ever before, but while encouraging us, it is also a reminder that the time of harvest is rapidly drawing nigh, soon to be followed by the winter with storms and tempests. Thus, though congratulating all of us, my earnest and active co-workers for our noble cause, and especially my dear colleague, Mr. W.Q.Judge, I must urge you to increase rather than relax your efforts....

...Let the encouragement we draw from a survey of the results accomplished in the year that has fled serve to spur us on to greater efforts and more strenuous exertions. Let it make all feel that there is a power behind the Society which will give us the strength we need, which will enable us to move the world, if we will but UNITE and WORK as one mind, one heart. The Masters require only that each shall do his best, and, above all, that each shall strive in reality to feel himself one with his fellowworkers. It is not a dull agreement on intellectual questions, or an impossible unanimity as to all details of work, that is needed; but a true, hearty, earnest devotion to our cause which will lead each to help his brother to the utmost of his power to work for that cause, whether or not we agree as to the exact method of carrying on that work...

"Let us look forward, not backward. What of the coming year ?"...(BCW XII, pp.151-54)

And on that note we wish all our readers and friends
A Happy New Year !

—W.E.S.

THE HILL OF DISCERNMENT

A. Trevor Barker

At this season of the year we begin to look forward to the vigorous new life that will come to birth within a few short weeks. Often Theosophical students experience many difficulties and find it hard to maintain their grip on the things of the spirit during the dark days of November, when the spiritual currents that flow from the Great Lodge are at their lowest ebb, this period being at the end of the six dark months of the Sun's Southern journey, which is said to be under the dominion of Yama, the God of Death. The sternest battles with self often fall upon the soul at this time, and many feel themselves to be isolated, with their feet rooted in terror to the ground. The great ensnarer Doubt, causes them to wonder if they will ever hear again the beat of the wings of the Great Bird sounding anew the Aum through the cosmic spaces, calling their spirit to that new birth which those with any mystic perception, almost invariably discover taking place within them round about the Sacred Festival of the Winter Solstice.

Men generally recognize quite easily the rhythmic sweep of the cosmic cycles: the moon with its periodic influence on all forms of life, the rise and fall of the seasons, the ebb and flow of the tides; but it comes as a new thought to many that this cyclic Law, which is universal in Nature, has its direct application in the life of the soul and its unfolding. No state of spiritual inspiration, nor indeed of consciousness, ever remains with us permanently, and the highest vision gives place inevitably to periods when it is not always easy to see the Pathway before our feet, and these are the testing times of faith. We can climb the pathway to the mountain tops and walk there, serene perhaps in the consciousness of work well done, but the road will inevitably descend again into the valley, and well for us that it is so. One of the most valuable lessons that comes to us as we travel onward, is the equanimity and detachment that come from the recognition that there would be no peaceful valleys if there were no hills on each side of them, and we thus learn to accept both the mountain of difficulty and the valley of fulfillment, and realize that even the pleasant vale can be shadowed and dark until the sun rises over the mountain tops to chase away the terrors of the night.

Shall we not have faith in the Law then—faith based upon knowledge and checked by experience, which gives us the certainty that periods of the greatest darkness are always followed by Light; and if we feel prone to forget this, is it not just then that we should reach out for the strong hands of those who are nearest us in spiritual fellowship, valuing most deeply the touch of those whose inner strength holds us firmly to our highest ? Is not that the meaning of brotherhood ? Again there must be "willingness to receive as well as to give advice and instruction," for it is impossible to share with others gifts which they are unwilling to

receive. How rich life can be when the mind has learned to dwell in the way of truth, illumined by the Mystery Teachings of Antiquity. Therefore, *Fideles sursum corda* ! and may the bright Chohans bring Peace to the hearts, and a new vision to the minds of all Theosophists wherever they may be this Christmas season, whose undaunted efforts show that they have earned the blessing.

—*The English Theosophical Forum*, December 1937

THE LETTER

A friend has suggested that the following (see *Echoes of the Orient*, Vol. III, pp. 430-32) will be interest to *Eclectic* readers since some today, it would seem, regard themselves as freed from the "received" history of H.P.B.'s life and hold strong doubts that she was ever in Tibet at the times she indicated, or that she was ever there at all until the 1880s when she was in Darjeeling. Such earnest researchers should give careful thought to the following Letter. It is prefaced by a Note: "To the Members of the E.S.T.", which reads: "The following is from a letter lately received from an Indian brother in E.S.T., and is recommended to your attention as independent evidence of the position of H.P.B. and the connection of the Masters with the T.S." It is signed "Annie Besant, William Q. Judge, March 1893."

—Ed.

K.B., a Brahmin Yogi, recently went up to the Himalayas: on his way down to Deccan, he was kind enough to stop at my place for some days and imparted to me the following news. I must say here that I saw him at Meerut before he went up to the Himalayas, and asked him what will be the destiny of our Society so far as India is concerned, and as H.P.B. has departed, whether we will have another teacher to give us—Indians—teachings in practical occultism. I asked him these two questions; he replied:

"I am going to the Himalayas now, and if I see any Mahatma I shall be able to tell you, and not before."

This said, we parted from each other, I for Calcutta and he for the north. I must mention here also that this gentleman did not know much of H.P.B. before nor of the Theosophical Society, and whenever I spoke to him about them he used to say, as it were passively, that it is a good work, no doubt, and that H.P.B. must have known the occult philosophy though she was born in the family of the Mlechchhas, that whenever the Rakshasas became powerful some goddess is sent to destroy them, and so she was sent to destroy the materialism of the all-powerful western Rakshasas.

However, now I shall relate what he told me when he came back from the Himalayas. The first thing he said

was: "Go on ! go on ! go on ! Fit yourself; you have much to do : go on, go on, and go on.

The next thing he told me was, that this time he considered himself to be thrice blessed by the sight of a Mahatma near Badarikasrama, in the snow-covered and impassable cave of the Himalayas. He gave me a long detail of what he saw and how he reached there, but it will be too long and not interesting to you to mention them in detail.

The Mahatma, he said, he saw perfectly naked; that no living soul could venture to look at his eyes; his color appeared to be of such a peculiar hue that it is not like anything worldly, but when he touched the hand (K.B.'s) between the third and fourth fingers, the latter could not stand the electric shock that ran up his head from the extreme parts of his feet. It appeared to him as if a most powerful galvanic battery was applied to his body, and he became almost unconscious, although he himself is a real yogi of 22 years' standing and following the path ever since. He said the body of the Mahatma, though it looked like butter, proved to be hard as steel, and that it was impossible for him to say of what it is made. The Mahatma does not speak, and with him only spoke where he could not make the latter understand his thought perfectly well. After he received his instruction, whatever was necessary for him, he asked: "that in India there they have established a society called the Theosophical Society, and that Madame Blavatsky started it with Col. Olcott. What is this ? Is there anything real in it ? Who was H.P.B. ? Was she a yogi ? What will be the end of all this ? Is anybody to come in the place of H.P.B. ? My certain friend B.K.L. who takes much interest in the T.S. pressed me for the latter information."

To all these the replies were as follows, but mostly by gestures and shaking of hands and nod of head. He said, "The T.S. was their work; it was established to change the present current of the human mind and destroy Nastikism, to save the seed of the fifth race—the Aryan;—that he was present when H.P.B. was sent by her Master from the Manasarovara Hills in Tibet; that the latter had not better ask who was H.P.B. and where she is now, but she was sent to carry out the work of the Mahatmas;—that she was very high up there is not the least doubt, that he himself was one of the Circle although not so high as the Guru of H.P.B.; that Col. Olcott is a good man no doubt but no yogi, he is entirely different from H.P.B., with whose name you cannot mention Olcott. That what was necessary was done by H.P.B. and the Society is successful; that they will not send anybody now, but the work must be carried on from inside the Society itself— that now no one from the West will give occult lessons to the Indians, but whatever they have got, they must prepared themselves so as to receive further instructions to the Society and keep it intact;—that hitherto the T.S. followed a particular line, but in India there should be a change in that line, but there will be no change in the West, they must go on as they do now."

Since the Svamimi has come back from the Himalayan Hills his ideas about the T.S. and H.P.B. are entirely different; instead of passive tolerance he simply says:

"Go on, go on, and go on. There is much for you to do; fit yourself. I can't and won't tell you what further the Mahatma has said, because the time is not come, but when time comes I shall tell you. Oh! I like to worship the portrait of H.P.B.; no one has done so much good for humanity, especially for India, after Buddha and Sankaracharya in his reincarnation. The T.S. is ours, established for certain purposes by our Mahatmas; go on and go on, work and work."

The Svamiji's opinion is a little dwarfed about Col. Olcott- but he says he is a good man.

I must tell you that the Svamiji never knew any of these informations about the T.S., the West, or H.P.B. before he went up to the Hills.

The Svamiji showed me his hand where the Mahatma held it with his two fingers—there is the white sign of inflammation still existing, and subsequently the skin was off from that place.

These are the facts that are revealed to me, and I asked him whether I can convey them to any of those Westerns who are the workers of the TS. He told me the Mahatma has not told him that the matter should be kept secret, so I have the liberty to reveal but only to the worthy person. It appeared also that the Svamiji is the chela of one of the chelas or grand chelas of a Mahatma of the Circle.

TAKE COURAGE AND WARNING

We have given the above title to the following, the last of G. de Purucker's General Letters to his membership. Though written over half a century ago it yet holds thoughts pertinent to today's happenings. Published in *The Theosophical Forum*, January 1936, and headed: "The Leader's 18th General Letter: 1935-1936", it is addressed: "To Fellows of the T.S. and to Members of the E.S. Throughout the World; To all Friends and Well-Wishers of the Theosophical Movement; and to Subscribers to our new *Theosophical Forum*, whether F.T.S. or not."

—Ed.

Brothers and Friends:

Once again, through the courtesy of our official magazine, which in its new form as *The Theosophical Forum* now embodies both *The Theosophical Path* and *Lucifer*, I send to all who will accept them my heartfelt good wishes, and greetings for a happy and prosperous New Year.

1935, reckoning according to the chronology of the so-called 'Christian Era of Grace', was, on the whole, just about what I had anticipated in December 1934 it was to be: a year filled with disasters and an augmentation of human misery and despair, marked by earthquakes, fires, floods, rumors of war, and war itself. And yet, on the other hand, 1935 contained a great deal which was a promise of happier

times to come—all depending upon whether we human beings, endowed as we are with godlike qualities, would seize the opportunities for betterment and for the bringing of prosperity and happiness and peace to others as well as to ourselves. It was a year of sudden changes, both for human good and human ill; and the celestial bodies themselves in their courses pointed with unerring accuracy, even in 1934, to what they were to mark on the face of the Clock of Time in 1935.

Throughout it all, our beloved T.S. has moved ahead along its predestined and indeed its chosen path, deviating neither to right nor to left, but following the blessed guidance that has always been ours, and which I can tell you, my Brothers, will continue to be ours as long as we ourselves, as Fellows of the T.S., make ourselves worthy, fit, and therefore receptive channels for the spiritual influences which the Theosophical Movement as a whole was originally destined by its great Founders to be the vehicle of in our times.

Let us take both courage and warning from the events of 1935, now, as I dictate these lines, sinking into that record of the past which we human beings call 'history'. The 'courage' I speak of arises from the recognition of the promise of such good deeds as we have done, and from such lofty ideals as we have not failed to follow; and the 'warning' is born of our sense of our shortcomings and our failures to live up to our best, and because perhaps as a body we have not done all that we might have done, and therefore now realize keenly where our mistakes lay.

Only a fool is he who thinks that everything that he has done in the year just past has been done well, and could not have been done better; the wise man realizes that he is human, and that however lofty his ideals may be, and however great may be his desire to do better, he nevertheless at no time—or at least very rarely—does all the 'best' that he has the capacity to do. I for one belong to those who feel that we can never do enough in our Sublime Cause, and that even our 'best' falls short of what lies within our abilities and capacities to do. I suppose that the greatest mark of human folly is the feeling of self-satisfaction in our own impeccable virtues, a feeling which we but increase by foolishly comparing our own virtues with the real or imaginary manifold defects and imperfections and sins and failings of others around us, who belong more or less to the same line of spiritual effort to which we have consecrated our lives. No true Theosophist, no Theosophist worthy of that sublime title, can ever find real satisfaction in condemnation of others, or in pointing out how much better others might have done if they had but followed 'our' ways, or 'our' particularities of belief, or 'our' methods of performing duty.

Let us conscientiously examine ourselves rather than search for the failings in the characters of others, and thus doing we shall fit ourselves to be better servants of the Great Ones whose chelas we all aspire to be. The haughty isolation of the egoist in his self-pride and biased judgment is

probably one of the most pathetic spectacles that human folly offers for our study. It is the worst possible psychology to lie under the delusion that we can convince others our ways are the better ones, if we chose the method of criticizing them or of throwing mud at them; for this foolishness simply alienates them from us instantly, and in addition arouses in their hearts a feeling of probable injustice, and in any case of antagonism and dislike. Sympathy, kindliness, frank confession of our own failings where such confession will lead to a better mutual understanding; purity of motive and of life, and the self-dedication of the heart without thought of reward to our blessed Cause—all without criticism of others: this I do believe is the Way which we should follow. Nor should these words be misunderstood or misapprehended to signify that I imply in any slightest degree a lack of love for, or trust in, or conviction of the righteousness and justice of, our own traditional methods and ways derived in unbroken line from H.P.B. Quite to the contrary. It is the man who really and sincerely strives to do justice unto all, and to do it in a kindly and sympathetic way, who is really successful in his purposes; and this is true because he is strong in his sense of right. He is not torn by hatred, nor is his mind distorted by crooked motives, and therefore he feels confident in his own strength and in the justice of his cause.

The fine and high qualities which he thus manifests arise out of the knowledge in his heart that egoism and selfishness, bitterness and hatred, injustice to others and lack of a sympathetic understanding of their difficulties, abide not within him.

So then, let us look forwards to the days of 1936 with both courage and prudence, re-affirming once again our inflexible determination to follow faithfully, and with the fullness of our strength, the pathway which our Masters have pointed out to us; with malice towards none, with sympathy and compassion for all, and with love towards as many everywhere, irrespective of belief or prejudice, as it is within our power to bestow it plentifully and continually.

1936 likewise will have its problems and its sorrows, as well as its joys and its successes; and let us therefore move forwards into the New Year with a heart manly set to overcome our problems and to carry our successes with modesty; and with an eye always on the fact that all who are with us in the Theosophical Movement, whether belonging to our own T.S. or not, and who are working sincerely along the same line of Theosophical effort that we aspire to follow, will best help us when we strive to help them—for all this never abandoning a single iota of our own convictions nor a single one of our principles, but extending the hand of brotherly fellowship to each and every one who will accept it in the spirit of kindly fraternity in which it is extended.

Time in its magical power of solving all difficulties, of righting wrongs and of establishing truth, will test and will prove and will confirm which—among the various Theosophical bodies which now exist—is the best and most

faithful exponent of the Ancient Wisdom of the Gods and of its sublime ethic. We need not worry about results; our sole duty will be for ever to do our best; and in this spirit, with perfect assurance we may leave all results or consequences to the unerring Karmic Law.

I send to you all, beloved Fellows of the T.S. and to its friends, and even to those who oppose us because they so grievously misunderstand us, my heart's best wishes for 1936.
— G. de Purucker

A CURRICULUM FOR IMMORTALS !

(Comments on recent *Eclectic* editorial views.)

“Theosophy is the most serious movement of this age.”
— H.P. Blavatsky in *The Key to Theosophy*

Wane Kell

“The dark years need all the Light that Theosophy can give.” How true ! “What then is our duty ?”—to provide that information and data which will serve to illuminate others, not by our light, and thinking, but by their own ! The word ‘teach’ is a very difficult one to contend with. Ordinarily one envisions a graded series of classrooms; and experienced and disciplined minds who have the duty of imprinting their findings and proofs on the clean, plastic minds of ‘children’. Theosophy changes this view entirely. It views the Universe as a vast and continuous educational field. Every being therein is rooted in *essence* in the imperishable SPIRIT. From this is derived ‘life’, ‘consciousness’, and a growing ‘intelligence’, the result of experience. The ‘grades’ are made up of those groups that have this in greater or less quantity. But no individual ‘part’ will ever ‘die’. So Theosophy is in fact ‘a curriculum for immortals.’ But because of the maya we have concerning ourselves as personal beings in this life, and the impact of circumstances (the return of our own Karma in various disguises, through the impact of the life-atoms or skandhas) we limit our views to the ‘here and now, and the immediate future’; and eternity is relegated to the possible/impossible area. As a result it is most difficult to get the idea that we have to progress by *our own self-induced and self-devised ways and means*, as *The Secret Doctrine* hints on p. 273, Vol. I.

There are those marvelous descriptions of the ‘Star of the Soul’ given around pages 570-4, Vol. I *S.D.* As I see it, we need only integrate what we have of book learning from the *S.D.* and the Master’s Letters, and apply it honestly to ourselves. What is the great barrier ? A desire for some

kind of 'position' ? No more ! And, even if we do make a mark on the current pages of history, who will know of it 10,000 years down the line ?

Look at *Isis* and *SD*. What scattered and fragmentary records does HPB have to dredge up so as to convince scholars that there is validity to the *Secret Doctrine* of the *Wisdom Religion*. Even so, after over 100 years, she is not fully believed, nor are the points she makes fully trusted. I am not making a plea for 'blind belief'; all I mean to say is that we have so much evidence that we do not want to use. So, why not ? What is the matter with some of us ? Where are the barriers ? Each will have to answer this by a process of self-discovery, and it has to be honest to himself/herself. "TRY!" What a powerful and hopeful word, signifying the infinity in time, yet the need for such speedy and devoted attention as we can muster now.

You are dead right. It is 'fear' of one kind or another; but what have a group of real 'immortals' to do with fear ? It is only when their 'mortality' overrides their real natures that those problems arise at all. What you describe could be transposed to a scene not unlike the Council of Nicea of 325 A.D. (see *Isis* II, 251-2), where a group of bishops set the political credos and anathemas going which would torture Jesus' teachings for the rest of time till now. Do we really want such an agglomeration of 'states' of belief ? Or, of a federation of those who try to set down on paper rules and regulations for ... ? As a student, quite independent, I say that it is THEOSOPHY alone which is valuable. The definitions do not matter. There must be freedom for those who are students, as I am today, and in the future, to approach THEOSOPHY without the bonds of regulations that a mere federation might try to impose. Your idea is good. The basis is already in place. What more do you want ?

A GLIMPSE OF THE PRESENT AND A PERSPECTIVE OF THE FUTURE

Ives Platt

Further extracts from the article begun in the September and concluded in the October 1989 issue of *Le Lotus Bleu*, official organ of the T.S., in France. Translation by Alfred Sonabend. —Ed.

A renovated exposition of Theosophy could perhaps throw new light on the perplexing domain of "messages" emanating from so-called inspired beings. Generally, these phenomena elicit one of two reactions: either the recipient over-estimates them in the belief the messages originate always from a genuine high spiritual source, or on the contrary, he rejects them outright "en bloc" as being but inferior

astral psychism. The one attitude is as negative as the other. For, if these "messages" are but pure illusions and if these are "inspired beings" who through spiritual pride have fallen into an astral trap (as found, for example, in the writings of one Benjamin Creme who maintains he is "in regular contact with Maitreya", or in the literary convolutions of one Francois Brousse who imagines he is in touch with the "Order of the Polar Star", and other similar epistles) - at the same time there are authentic inspirations which can be used to awaken humanity's spiritual and social consciousness. To illustrate, there are those (messages) received by the founders and certain members of the Findhorn Group, of which David Spangler is the principal focal point; these authentic messages were transmitted by angelic Beings (or Devas) to responsible persons who were conscious of humanity's dire need for social and spiritual upliftment. In this as well as in all other fields of endeavor the important factor is discrimination. What is essential is that these phenomena, if and when they are genuine, gradual revelations of the divine plan, of the path of Light, be explained and interpreted correctly and with discrimination by well-balanced, intelligent, intuitive and clear-minded individuals. And a new modernized Theosophy could well assist in clarifying the whole matter.

The Theosophical Society is not defunct, although some people have already interred it. *The Secret Doctrine* has not yet revealed its entire message; just as any esoteric symbol has seven keys, so *The Secret Doctrine* has seven levels of comprehension.. At what stage are we now in this unraveling (of the *S. Doctrine*) ?

It is the task of each of us to participate in the work of theosophical renovation, and this is feasible only in group effort, to which each one of us can contribute ideas and individual competency on the basis of openness, exchange, and co-creativity with exterior influences. The few ideas formulated in this article can help, but we must all contribute, and not await some kind of occult Messenger to do the work for us; perhaps, if there be such a Messenger, he is waiting for us to complete first of all the task of renovation and re-adjustment ?

In conclusion, the sorcerers' apprentices and the false prophets generated by the Kali-Yuga period closing in on us, must be weeded out in favor of those of us who are animated by the current hierarchical influx. One sure rule in this respect: one recognizes the tree by its fruit. The knowers shall not be duped; they know that the quality of the fruit and its flavor are the end result of a long process of maturation and the natural fulfillment of a destiny, the destiny of a seed that becomes a tree in its own good time. They cannot, therefore, fall into the trap of false prophecy and know the full meaning of the seeker's maxim:

"Philosophers climb the ladder of patience and their garden gate leads to humility."

THEOSOPHICAL FUTURE: A BUDDHIST VIEW

By Abhinyano

The history of the Theosophical Movement is the history of many attempts in the past of the Eastern Spiritual Hierarchy with its religious philosophy and its transformation-discipline of Royal Yoga during the last 2500 years:

"to enlighten the world, including the 'white barbarians' [of the West] every century, at a certain specified period of the cycle."—*BCW XIV*, p.431

But here is the sad truth:

"Up to the present day none of these attempts has been very successful. Failure has followed failure."

And again, in the concluding words of *The Key to Theosophy* H.P.Blavatsky warns that for the T.S. to survive it must live "true to its mission, to its original impulses through the next hundred years..." Has it done so?

We all know the materialistic and world-destroying system of physical, thus limited, science which dominates schools and universities. As far as the TS is concerned, the same sinister power began its conspiracy and undermining efforts against it at the time *The Secret Doctrine* was published.

"There never was an Occult Society, however open and sincere, that has not felt the hand of the Jesuit trying to pull it down by every secret means."

Those are H.P.B.'s words ("The Trial of the Sun Initiate", *BCW*, IV, p.267), and we should give deep thought to how they reflect on happenings in our own T.S. Look at some of the newest publications coming from our own publishing houses and note that indeed a loosening, an undermining, a watering down of our original Theosophy can be seen. Responsible for this dilution are the officers of those publishing houses who apparently consider the teachings of the Mahatmas and HPB as obsolete or, outdated. Or is it that they only think as businessmen making a profit? Do they not grasp the fact that Theosophy with its vast field of semi-esoteric knowledge, spiritual wisdom, and as a transforming discipline into a higher human status, does not reveal its secrets by a mere superficial study or by reading some books of third-and-fourth-class writers? And if foreign elements, such as the Liberal Catholic Church, and others are allowed to deflect us from our true course a worse fate will overtake our Society. It is these poisonous elements that by overt or even covert effort seek to undermine and destroy the original Theosophy of the Mahatmas and HPB.

The Society teaches and expects its fellows to personally exemplify the highest morality and religious aspiration; to oppose the materialism of science and every form of dogmatic theology, especially the Christian, which the Chiefs of the Society [the Eastern Spiritual Hierarchy, including the Mahatmas] regard as particularly pernicious. —H.P.B. *BCW I*, p.377

We have only to look at the scandals of the TV evangelists in recent time to understand the truth of those words.

But many quasi-theosophists of today have only a vague idea of where Theosophy has come from. Tibet for them is a far off land, too mysterious and foreign to think about. And yet Theosophy has come from this land beyond the snowcapped Himalayas. Specifically, if we study carefully the sections XLVII-XLIX in *The Secret Doctrine*, [check reference; most don't have so-called vol. III] and if we read between the lines, then we come to understand that the seat of the Spiritual Hierarchy was the monastery or "chief Lamasery of Tda-shi- Hlumpo" (Tashihluempo), near Shigatse, headed by the Tashi- or Panchen Lama, the spiritual leader of Tibet. It is:

The great Tibetan Reformer Tsong-Kha-pa of the fourteenth century, who is the founder of the Secret School, near Tji-gad-je (Shigatse), attached to the private retreat of the Teshu (Panchen) Lama." —*The Secret Doctrine III*. p. 407

David Reigle in his work *The Books of Kiu-te*, p.11, writes:

These two manuscript collections were kept at the small monastery of Narthang -sNar-than, located about six miles southwest of Shigatse -gZis-ka-rtse: home of the Mahatmas [Morya and Kuthumi] associated with the Theosophical Movement."

Thus it is this Narthang monastery, where the 'Book of Dzian', upon which our own *Secret Doctrine* was based, and the mysterious Book of the *Secret Wisdom of the World*, have been:

kept secret and apart, in charge of the Teshu (Panchen) Lama of Tji-gad-je" [Shigatse]. --*Ibid*, p.405

In other words, our Theosophy had come from the Esoteric Buddhism, the heart of Mahayana Buddhism, maintained by the Gelug-pa school (the 'Yellow Hats'), founded by the 'astral Gautama', incarnated then in the Bodhisattva Tsong-Kha-pa, the patron of all the Panchen and Dalai Lamas. But the line of transmission goes back to Gautama Buddha himself, and still farther back into—for us—unknown history.

But what has happened in the meantime? The Chinese government took Tibet by force, and since that government is totally Marxist and agnostic, most of the monasteries of the land were destroyed, including Narthang. Only the great monastery Tashi-Lheumpo at Shigatse survived, because it was the seat of the Panchen Lama, who was forced to cooperate with the Chinese. This writer asked a Tibetan friend associated with the Tibetan Library at Dhar-

masala, headquarters now of the Dalai Lama in exile, about the whereabouts of the Book of Dzyan, the Books of Kiute, and other secret folios, but he could or would not say anything about them; he merely answered: "It is so mysterious".

Since the Panchen Lama died recently, there seems to be a new development. The Dalai Lama, well known and loved in the West, organized the so-called Kalachakra initiations in many cities of Europe and America and attracted thousands of people each time. The question is: did the Eastern Hierarchy decide that the Dalai Lama should be its new 'messenger', expected at the end of this century?

The informant of this writer at Dharamsala said in his last letter of August 26, 1989:

Many things have happened. It is so encouraging to hear that 5000-6000 people turned up [at Kalachakra in Santa Monica this year]. Your suggestion that His political affairs could be taken [up] by his staff, is very much in line with what His Holiness had recently spoken very strongly at a Tibetan People's General body meeting here [at Dharamsala], held once every two years. He even suggested that an elected successor like P.M. for the Tibetan government in exile be appointed, and this is now a hot cake here. He (the Dalai Lama) really sees the future of Tibet from an objective viewpoint. He will be again in your country near Los Angeles or so in Sept.-Oct. [1989] to speak on world peace...

Yes, he was here already on October 1st at the Hilton Hotel, and friends of Mahayana Buddhism and patrons for Free Tibet were invited to dine with His Holiness in an intimate and informal way. He wants to meet as many as possible and create a psychological bond of mutual friendship and love with them to get them to study the great ethics of Buddhism.

The Dalai Lama has just won the Nobel Peace Prize (October 1989): Thus a close co-operation with him and his thrust toward the West would be a *conditio sine qua non*. It would help our Movement to survive!

The spirit of *glasnost* (openness and analysis, even criticism) and *perestroika* (re-structuring and necessary change) is abroad and affects our Theosophical Society. We should welcome this if we do not want our T.S. to:

drift off on to some sandbank of thought or another, [and there is great danger that it is doing just that], and there remain a stranded carcass to molder and die." (*vide The Key to Theosophy*, p. 305)

We should stop deserting our original teachings of the Mahatmas and HPB, remove the materialistic elements taking hold, stop attempting to make one common religion of all the faiths in their degenerated forms, especially those hostile and destructive to us. And furthermore there should be close co-operation with the mission and efforts of the Dalai Lama and his staff in their work of enlightening the Western mankind by the introduction of the teachings of Mahayana Buddhism. In my considered opinion the Dalai Lama is our best and closest friend. He belongs to the Gelugpa School, as does also every Panchen Lama, and they are the guardians of 'Esoteric Buddhism'! It seems indeed that

the Eastern Spiritual Hierarchy has given the Dalai Lama permission to lead the new thrust toward the West which we Theosophists have waited already some time for and which must come, according to HPB, at the end of this century. We are reaching that end!

We can yet succeed in the revival and restructuring of our great Movement only if we rid ourselves of the 'old beliefs and superstitions' of the past and the "inherited and self acquired grossness of the Western mind" (*vide Mahatma Letters*, p.461,29). If our leaders fail to do this, then "we are lost!"

If we look at the history of the Church with its countless councils, conventions, talks, etc., and see today the disunity, the strife and the hundreds of different sects and beliefs; and if we then face the obvious fact that the positions of the different theosophical groups are indeed crystallized, hardened—have we then much that is encouraging? And yet we must try to establish co-operation, unity, and understanding among all our groups. If we cannot do this then the Theosophical Movement will be reduced to some small publishing houses and bookstores. The consequences will be serious for general mankind:

the present crisis that is shaking the T.S. to its foundations is a question of perdition or salvation to thousands; a question of the progress of the human race or its retrogression, of its glory or dishonor, and for the majority of this race—of being or not being, of annihilation...—*Mahatma Letters*, p. 365.

Are Theosophists listening?

"LIFTED TO THE BUDDHIC PLANE"

Willy Schmit

The Editor of *The Eclectic Theosophist* gives in his editorial: "Diagnosis — and a 'Moment in History'" (*Eclectic* 114) a summary of the state of affairs regarding his Open Letter and the responses received, or not received.

Those who have followed the subject through the years, perhaps with interest, or curiosity, perhaps with the vague feeling that there must be urgency behind these repeated efforts, will perceive that in this last article some vexed questions are brought up.

The interested reader asks himself what the average Theosophist really knows about these questions. They go back to the early history of the Theosophical Movement and it is obvious that there are people who have only recently joined one or another of the Theosophical Societies. On the other hand there are the 'old' members, who have conformed to the state of affairs as presented to them when they applied for membership. And this is precisely the important point of the Open Letter; a proposal for a get-together, for an ex-

change of thoughts, because this is the only possibility for a change for the better. Can it be that Theosophists—seekers for Truth as they are supposed to be, have dozed off and have completely forgotten the aim of the Theosophical Movement as such ?

Let us consider some paragraphs. The sentence that arrests our attention most is: "Empire is not what makes the Theosophist or the Theosophical Society or helps the world, but united basic impersonal thought *lifted to the Buddhic plane*, that is what is called for." (underlining added). (By the way, it is the initiator of the fraternization effort himself [G. de Purucker] who stressed the importance of studying the Buddhic principle). Asked what this Buddhic plane is we could answer; It is vision, the unrolling of horizons never dreamt of before, it is the withdrawing of frontiers, the melting away of all the small things impeding our thoughts to soar, it is being freed of the shackles of personality. Great poets are able to raise us to these higher levels of consciousness. Applied to the subject of fraternization, it means that there will be no result if the parties concerned do not try to think and to act from the Buddhic plane, from the plane of Vision.

As long as we cannot see that the Masters of Wisdom and Compassion gave us some portion of their knowledge, sufficient for us in our present phase of evolution, in order that we study it and that we live it, we allow ourselves to be put asleep, indulging in subjects not in conformity with the teachings of the Masters.

From the beginning the acceptance of the idea of Universal Brotherhood was the only requirement for membership of the Theosophical Society. It seems simple, too simple, but the danger exists that we get stuck in mere words if we do not study the reason why we are Brothers. As stated in *The Voice of the Silence*; "The seeds of Wisdom cannot sprout and grow in airless space. To live and reap experience, the mind needs breadth and depth and point to draw it towards the Diamond Soul."

Another important paragraph is the one about the E.S. and the trained Teacher. "When the trained Teacher 'leaves' in the full esoteric meaning of that thought, and is followed by another, that other, too, in the full esoteric sense, must be a Teacher." The discriminating reader could ask: What is meant by a 'trained Teacher'? Is it to be understood to indicate someone who has studied diligently, who has tried to live up to the high ideals, who is honest, charitable, dedicated? Or is it far more? Everybody who has studied our literature, will know that a trained Teacher is a *trained*, i.e. *initiated chela*, an amanuensis of the Masters of Wisdom and Compassion. A careful study of *The Mahatma Letters* can be a great help to get an impression of what real chelaship means. Only when we have studied these letters thoroughly will it begin to dawn on us that there are lives after lives needed before we have reached the standing of 'being as nothing in the eyes of men'—otherwise, of being an accepted chela and a *trained* Teacher.

More thoughts are aroused by this penetrating article; no doubt other readers will have the same experience. Perhaps they come to the same conclusion: If only we could arouse the Buddhic Splendor there would be willingness to share the outcome of all these years of dedicated Theosophical life, and the world at large could profit by it.

RESPONSES TO OPEN LETTER

(Continued)

G. Farthing, Fetcham, England:—The open letter to the theosophical heads seems to have provoked some little interest, but how much action it will provoke is another matter. I do think, however, that amongst members of all organizations there is some impatience with the isolationist policy of their heads and leaders. The trouble is that all of us have been brought up to believe that the organization to which we belong is the only 'true' one, and most of us feel a kind of loyalty to that inbred idea.

I was very impressed with your letter to the *Lotus Bleu*. I appreciated very much your words about 'fear'. I think this is probably the main factor preventing the heads of the societies getting together. I also wholly endorse your emphasis on the matter of Theosophy. In my view that could have been, and should now be, the great unifying factor amongst all members of the Society. If that were taken to be a prime interest overriding all the personal views and administrative difficulties we would really have an effective single theosophical movement. Unfortunately, as I see it, the study of Theosophy, as it was originally given, is receding. People's interests now seem to be moving towards the modern movements and the current views being expressed by the foremost of the modern scientists. These may be approximating towards some of the views of occultism, but they by no means embrace all that we were given in our original literature. Nevertheless, they are contributing to a tremendous liberation of thought, and are perhaps beginning to justify the Maha Chohan's views that "evidence furnished by modern exact science" would support "the doctrine we promulgate being the only true one." Perhaps it has taken until now, a century later, for such evidence to be significantly forthcoming?

Vonda Urban, Chicago, Illinois:—The response to your "Open Letter" from a cross section of leaders representing various Theosophical societies, lodges and groups, including, of course, those who spoke in silence, indicates that although it fell well short of a hoped for overwhelming endorsement, still, enough of a favorable climate for mutual cooperation does exist within the broad reach of the Theosophical Movement to positively suggest that an opportune time to TRY to work together has indeed come. But, the opportunity is fragile and requires a plan that will overcome the inevitable obstacles arising among a group of separate entities whose loyalties range from allegiance to the genuine Theosophical Teachings of H.P. Blavatsky and her Masters, to numerous spin-off groups of Neo-Theosophy whose differing, even conflicting teachings defines the gulf of separation between them. Yet, there is also a vast common ground of mutual agreement upon which all do meet; and it is here where avenues of fraternization and networking can build a workable cooperative effort—a unity in diversity fostering true brotherhood among those participating in the effort.

The following idea suggests a plan whereby all may work together, but without coming together in personal contact, thus avoiding the main impediment to successful interaction. Why not organize a world-wide conference to convene separately but simultaneously at every home society, lodge, or center to join together to work on a specially scheduled project? As an example, say that Capital Punishment is the mutually

chosen subject for this global workshop. The rules, agenda, and organizational details could easily be accomplished by correspondence and phone conferences between the leaders who would thereafter be responsible only for the activities occurring within their own group.

Successful use of this idea was seen in the celebration of "earth day," to mention just one such instance. In considering only a few benefits that would accrue to the Theosophical Movement, and using the sample topic, Capital Punishment, in illustration, there is, to begin with, the vastly increased number of participants available to swell the effort; then too, material selected for publication would compile invaluable research data gathered from a varied cultural and social spectrum in many different legal systems of government; the end result would be use of the study material to impact world thought and help all groups who are working for the abolishment of capital punishment.

As a closing thought, it might be helpful to ponder an observation made by W.Q. Judge which gives profound insight into the reasons for Theosophical schisms. In *Letters That have Helped Me*, he said: "....No one was ever converted to Theosophy. Each one who really comes into it does so because it is only an 'extension of previous beliefs'....For no idea we get is any more than an extension of previous ones. That is they are cause and effect in endless succession. Each one is the producer of the next and inheres in that successor." (*Letter* no. 9, p.20)

The above citation helps to explain how beliefs creep into interpolations used by leaders whose following "flocks together like birds of a feather" on a closed circuit of thought, shut off from other frequencies surrounding them. For this reason, diverse groups of differing Theosophical persuasions, like any religious sect, are unlikely to affiliate harmoniously, nor would a leader accept authority other than their own. Therefore, while unification is not a workable option, the great hope is that Theosophists are ready to interact together in Brotherhood on the common ground they share.

Wane Kell, Calabasas Park, California:—In your *Eclectic* #113 you have indeed brought out the response to the proposal for holding a kind of 'summit' meeting. I think the whole question of 'unification' would resolve itself if everyone agreed that the PHILOSOPHY of Theosophy was to be considered the core. The rest is "argument". The structure of a 'society' is not even of that import, as students could get together to enjoy the benefits of mutual study without any kind of 'formal' association. But, I feel very despondent when I consider all who would rather put an 'organization' ahead of the cause, the work, and the teachings. To me, it is the inner which has value, the 'outer' is all convenience. So, I would do away with all the paraphernalia of rules, by-laws and officers, including so-called 'leaders'. These are to me a whole series of obstructions....

Outer 'societies' are but the 'robes' of the inner. So there is really nothing to worry about them....I am glad to see how Judge is gradually being recognized, and his books issued by the other 'societies'. But, in the meantime, there is an 'Augean stable' of useless literature out there, which confuses newcomers. So, at the risk of being misunderstood, let me again say that the real UNITY of the Theosophical Movement lies solely in the MASTERS, and in HPB as THEIR MESSENGER; and, then only in such others as hew to the lines They laid down and to Their PROGRAM. This, in one sentence is philanthropy, the service of Humanity. All the rest of the teachings is an explanation of this one, universal and all-embracing purpose.

Simon Postma, Edmonton, Canada:—We have been reading with great interest your "Diagnosis:and a 'Moment in History'". We have also read the comments to your challenge. In my studies of Theosophy over some forty plus years it appears that we have too many 'Bishops', too many chiefs, too many presidents, too many titles, too many office-seekers, too many self-proclaimed negotiators, etc., too many Sections. This would appear so if we examine a saying of the enlightened Buddha: "If there is no reason for anything to exist it will not be." I take this to mean that if there is no reason for a system, dogma, or what have you to exist any longer it will not be, e.g., the Communist systems in East Europe. I believe that if we in the Theosophical Movement attract in fu-

ture mature individuals, the various systems and branches will disappear, and not by their having a forum in the *Eclectic*, or any other forum. By having this you, in my view, assist in perpetuating the different dogmas. Ignore them long enough and they will disappear when their reason for existence has outlived its usefulness. I myself experienced this a few years ago...If T.S. values are to be taught then it should be the real ones and not a modification or whatever. At a point in time is it important that everyone should have the same idea ? Or is most of it maya, and if so what part ? Every student has a different answer.

ITEMS OF INTEREST

P.L.P./The Netherlands

In the closing months of 1989 Point Loma Publications has established a branch in The Netherlands. Its first publication already available is a translation into Dutch of G. de Purucker's *What Death Really Is*. They will continue publishing sound theosophical works not otherwise available in Dutch. Congratulations Willy Schmit, Nel Fonhof, Jan v. d. Sluis, D.A. van Schooneveld and friends in Holland ! (Address Point Loma Publications The Netherlands c/o 91 Arabislaan, 2555 DJ, The Hague, The Netherlands.)

Early Notice From Germany

Helga Rex (Theosophische Informationsstelle: Theosophical Information Bureau) sends word of a meeting for all Theosophists planned for May 12-13, 1990. It will be held in Frankfurt-Sachsenhausen, near the river Main, in the House of the Youth. The overall subject will be: "Theosophy Today". She adds: "I hope a lot of newcomers and mainly younger people will attend this meeting. I think it is necessary to show them, for example, the danger of pseudo-occultism, drugs, alcoholism, etc., and to make clear that people have to take responsibility for their own life and all beings. We hope to translate all lectures into English, so that all German theosophical friends would be very pleased to welcome participants from USA as well. Participants can stay overnight in the House of the Youth, costs of which are reasonable. Helga Rex advises those planning to attend advise her soon at: Grunegurgweg 106, D - 6000 Frankfurt am Main 1, (Tel. 069-552884).

Hermes Gives Place to Vidya

The Santa Barbara Lodge of the United Lodge of Theosophists has sent out notice that beginning with the November issue it "inaugurates *Vidya*, a journal of theosophic thought." The earlier magazine, *Hermes*, has discontinued publication as of September 1989, due to the departure of R.N. Iyer, its founder and

editor since 1975, whose inspiration we gratefully acknowledge. Address inquiries to: 326 West Sola Street, Santa Barbara, California, 93101.

Books — Mainly

In the last two decades perhaps we can safely say that publications — books and some articles in theosophical magazines — have done more constructive continuous work for Theosophy than any other form of propaganda. A factual article substantiating this could be written, but for this *Eclectic* space permits only brief comment and a sharing of the advertisement of the *Reincarnation* books which have brought this fundamental idea of the Ancient Wisdom to the minds of the current generation.

Theosophical publishing houses, such as TPH Wheaton, TUP Pasadena, have their own official organs to help advertise their publications, but some books do not have such theosophical outlets and so may not receive the international exposure they deserve

Typical are the above books on Reincarnation (and add to them: *Reincarnation an East-West Anthology*; *Reincarnation in World-Thought*).

We call attention also to the *Secret Doctrine Reference Series* issued by Wizards Bookshelf, which include the large number of classic books commented on by H.P. Blavatsky, such as *The Divine Pymander*, *The Eleusinian and Bacchic Mysteries* (Thomas Taylor), *Chaldean Account of Genesis* (G. Smith), *The Book of Enoch* (trans. by R. Laurence) of which 25,000 copies have been sold (5 pages of references to this can be found in *The Secret Doctrine*).

Julain Press, a division of Crown Publishers, Inc., One Park Ave., New York, N.Y. 10016) is the publisher of the Reincarnation books.

Wizards Bookshelf, P.O. Box 6600, San Diego, Calif., is publisher of the *S.D. Reference* series.

The Reader's Catalog, published by Jason Epstein, "an annotated selection of more than 40,000 of the best books in print in 208 categories", lists H.P. Blavatsky's *Secret Doctrine*, and 2 of the above Reincarnation books.

And now a word about one of our own Point Loma Publication's titles: *Introduction to Sanskrit* by Thomas Egenes. Published in the fall of 1989 this textbook for teaching India's most ancient language is completely sold out. (1000 copies) A second printing will be available soon.

Some Reviews and Comments on:

Reincarnation: A New Horizon in Science, Religion and Society

By Sylvia Cranston and Carey Williams

Dr. Geddes MacGregor (Professor of Philosophy and Episcopalian priest)

"Direct and appealing in a way the ordinary person can understand. Immense help to many people...It is a joy."

Detroit Free Press

"The noteworthiness of this book is its substantial exploration of personal experience-scientific experiment-and theology. Unique in its broad sweep."

Professor Gay Wilson Allen (noted author and biographer)

"A magnificent book...An important, continuously rewarding work. Tremendously interested in you lecture at Harvard on reincarnation."

Booklist (American Library Association)

"Although books on reincarnation continue to flood the market, this volume is unique....Is written so lucidly and with such flavor that even the most die-hard skeptic will come away with much to think about. Well documented."

John Lilly, M.D. (author of *The Center of the Cyclone* and *The Mind of the Dolphin*)

"After reading this unique and fascinating book my views were changed. They are much more in consonance with the authors'."

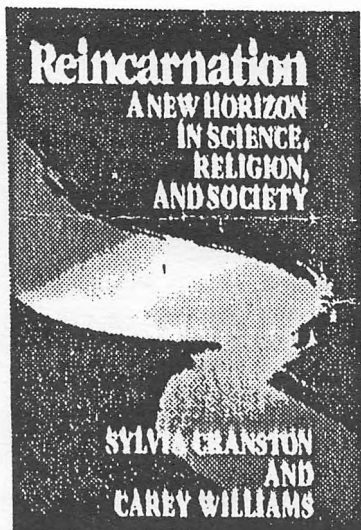
Lehman Hisey (author of *Keys to Inner Space*)

"Astonishingly interesting and exciting information. A real contribution in the field of research."

CONTRIBUTIONS

Grateful acknowledgement is here made for the following contributions received since our last reporting: A.K., \$25.00; A. & V.P., \$20.00; C.W., \$20.00; M.N., \$15.00; D. McD., \$100.00; A.v.S., \$100.00; The Hague School, \$300.00; D.E., \$100.00; R.H., \$20.00; W.R.L., \$100.00; T.G., \$5.00; Berlin T.S. (I.S.), \$230.00; S.Z., \$50.00; E.D.F., \$20.00; I.S. & R.B., \$230.15; T.J., \$5.00; C.R., \$25.00; W.S., \$100.00; R.D.G., \$50.00; J.A.A., \$50.00; V.U. & Chicago/PL group, \$150.00; D.v.d.S., \$50.00, in memory of John v.d. Schurr.

An instant classic



REINCARNATION A New Horizon in Science, Religion and Society

By

SYLVIA CRANSTON and CAREY WILLIAMS

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tended investigation," and says that "he has placed on record a large amount of data that cannot be ignored...In which the evidence for reincarnation is difficult to explain on any other grounds."

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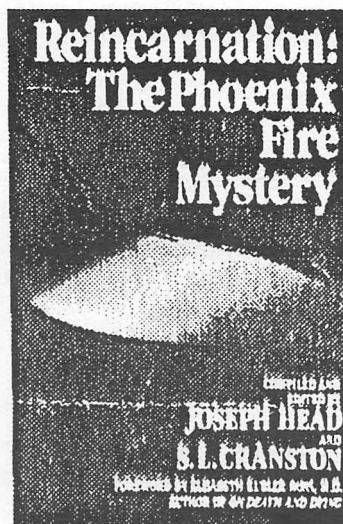
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